

THE

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SHEKEL



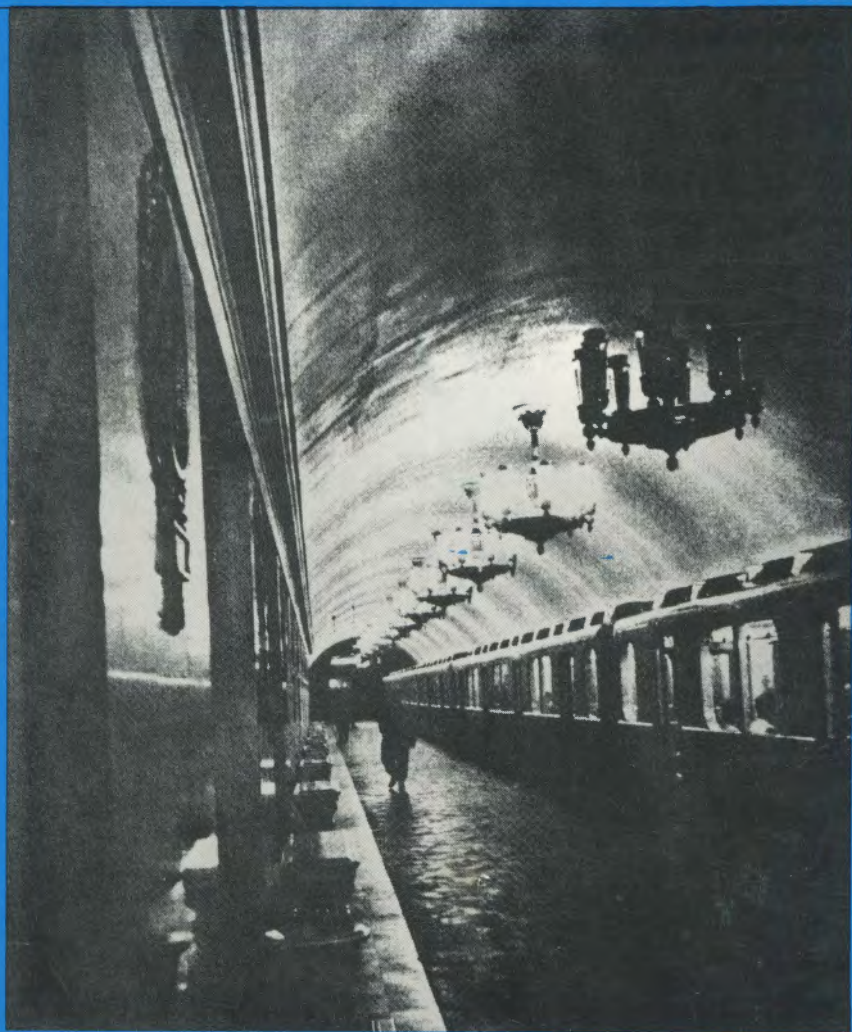
*Published by the
AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.*



VOLUME XXVI

NO. 3

MAY - JUNE 1993



The L.M. Kaganovich Railway Station

OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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Volume XXVI No.3 (Cons. #134) May - June 1993.

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EDWARD SCHUMAN

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Printed by Little River Press, Miami, Florida



THE PRESIDENT'S MESSAGE

by MOIE WEINSCHTEL

Dear Member:

Re: "The 1993 AINA Educational Tour to Israel". If a tour can be bigger, better, more satisfying, more everything, than this was it. You can read about it in Florence Schuman's report in this issue. The 1994 tour is already in the works. Many exciting events are planned. It will be a joint effort with the American Numismatic Association (A.N.A.) to make this tour very special. For those who want to revisit, and those who want a taste of the real Israel honey and halvah, enough said. The tentative dates are March 6th to 20th 1994. Full details will be available soon. Please let us know NOW if you are thinking about being included as it will be limited to one bus.

Elsewhere in this issue is the story of Jewish Day at the 1932-33 Chicago Century of Progress Exposition and the production of the "Romance of a People". This gigantic production was so well received in Chicago, that after several performances it went on the road. Your president, as a high school senior participated in the New York City production. The show was originally scheduled for Yankee Stadium, but was rained out and moved to the Kingsbridge Armory in the Bronx where it played for some time. I did not have a major part but was a participant in the many crowd scenes. It was truly a memorable event.

A special note to all members: Our mailing costs have escalated to new heights. You can help us by notifying our office of address changes as early as possible. If you suspend delivery by being "temporarily away", we cannot redeliver your SHEKEL or any other mail. Each returned piece of mail comes postage due according to weight. We are trying extremely hard to keep costs at a minimum and not be forced to raise dues. Please make that extra effort to help us and yourself.

Shalom

The Most Beautiful Subway in the World

by Edward Schuman

When the Moscow Subway System opened in 1938, it had been described as the most beautifully decorated subway in the world. The stations were spacious, impeccably clean, each one highly decorated in different motifs. The work of an all Russian staff of specialists, artisans and architects. Stations had names as the Mayakovsky Station, the Sokol Terminal, the Dynamo Station, the Revolutionary Square Station, the Stalinsky Station etc. A bronze memorial plaque affixed to the wall of the first station honored the name of Lazar Kaganovich, a Jewish Soviet hero who was the driving force in back of this project.

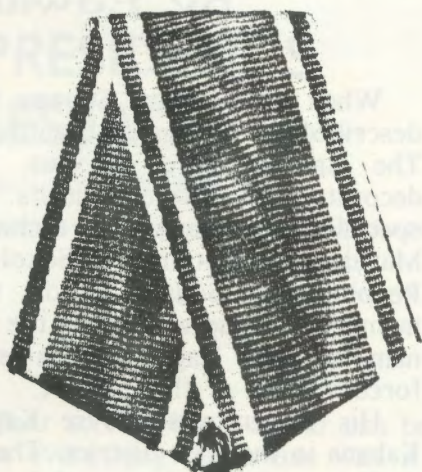
His father was Moyse Kaganovich a poor Jewish worker in Kabana in the Kiev district. The name of the town was to be changed to Kaganovich in honor of its most famous citizen at a later date. Lazar Kaganovich was born in 1893. After an uneventful childhood, he joined the Bolshevik party in 1911 and soon was noted for his ability as a highly active organizer for the party faithful. He was the leader of the successful uprising in Gomel in October 1917, forcing the Kerensky government to flee, thereby assuring success of the Bolshevik party and the creation of the Soviet Union.

He was appointed chief political commissar in Turkestan and held various positions as mayor of Tashkent, and party secretary. He developed the plans for the industrialization and the collective system of Russia's farms. By 1928 he became secretary of the Central Committee of the Communist Party and was elected a member of the Politbureau. Between 1930-35 he was placed in charge of the industrialization and reorganization of the Moscow region. In this position he was responsible as the creator and builder of the subway system.

Work on the construction began in 1935, closely supervised and directed by Kaganovich. As many as 75,000 volunteers assisted the regular construction workers and the hundreds of engineers and technicians in the task of evacuating the ground, installing the equipment and furnishing the stations. Specially designed escalators whisked the passengers up from the lower levels. Modern lighting and excellent ventilation, assured comfortable access to the trains and exits. A modern safety system in the train operation was installed which assured a highly efficient train network. Each station was painted in different pastel colors. The system, called by the people the L.M. Kaganovich Metropolitan Railway in his honor, became a show piece of Moscow, shown to visiting dignitaries as an example of Soviet enterprise.

The government was aware of the significance of Kaganovich's work in this tremendous engineering effort. In recognition of his great achievements, the coveted Order of Lenin, the highest honor the Soviet Government has bestowed for civilian achievement was presented to him. With the historic violent record of anti-Semitism in the Soviet government, and the universal knowledge that Joseph Stalin had a life long dislike for Jews, one must wonder how Kaganovich, a Jew, was able to retain his position of authority. Kaganovich had a younger sister named Rosa, who became Stalin's mistress from 1928 to the mid 30's. Perhaps this might be one of the reasons Kaganovich was not purged during Stalin's lifetime. Also Kaganovich had a pamphlet printed in 1950 entitled "Stalin Leads Us To Victory of Communism" which sold more than a half million copies.

Kaganovich again distinguished himself during the dark days of World War II. His task was to plan the relocation of strategic defense plants needed to carry on the war to regions thousands of miles east of Moscow where the battles were raging. His efforts contributed greatly to Soviet ability to achieve a successful victory. After the war, he was appointed Deputy Prime Minister and then First Deputy Prime Minister, the second highest position in the Soviet government. He was awarded for the second time, the Order of Lenin and the Order of the Red Banner..



In 1967, after the death of Stalin, there was terrible infighting among those who fought to succeed him. Nikata Khrushchev, who at one time was extremely close and friendly with Kaganovich, emerged as the winner of the power struggle which ensued. Kaganovich was appointed a First Deputy Chairman of the Council of Ministers in charge of transportation. On the occasion of his sixtieth birthday in 1953, this last surviving Jewish leader of the Revolution of 1917, was awarded for the second time, the coveted order of Lenin.

Anxious to dispose of anyone who might rise up to oppose him, Khrushchev carefully and systematically did away with many of the old guard communist heroes. Kaganovich was ordered removed from all his posts and sent into exile in Kazakhstan where he was given the menial task of supervising a small factory. By 1961 he was expelled from the Communist Party in disgrace, forgotten and ignored as the last Jewish member of the old regime.

There is not any record of either the time or place of his death, which is presumed to be about 1968. The bronze plaque, affixed to the wall of the first station, honoring him as builder of the L. M. Kaganovich Metropolitan Railway, had been removed some time before. The system now is simply called the Moscow Subway. The illustrated token, a recent issue, is used to gain admittance to the system today. It is quarter size, stuck in brass, with a large M in a circle in the center surrounded by the inscription in Russian which translates Moscow Subway System. Both the obverse and reverse of the token are the same. Even Kaganovich, the name his home town was given in recognition of his heroic achievements was changed back to Kabana, its original name.

Despite many inquiries, the author has been unable to find any medallic references for Kaganovich. As such, this article has been numismatically illustrated with photographs of the medals Lazar Kaganovich was awarded and the subway token.



Lazar Kaganovich, Soviet leader. From *Russian Jews in the War*.



The JDC – Core of Jewish Survival by Denise Greenstein

For the past 78 years, the American Jewish Joint Distribution Committee – or as it is better known, the JDC or the Joint – has served as the overseas arm of the American Jewish community. To some, it conjures up images of relief workers assisting the ravaged European Jewish community after World War I, for others it symbolizes the only direct link to their heritage and serves as a Jewish lifeline.

Filling the multitude of world Jewry's needs was never the JDC's intention, but since the first mission was initiated, it quickly became apparent that the organization would be at the core of Jewish survival. With the outbreak of World War I, the Jewish communities of Eastern Europe and Palestine were faced with many new challenges and dilemmas and, as a result, the JDC was born.

On August 1914, Henry Morgenthau Sr., then United States ambassador to Turkey, contacted Jacob Schiff, the New York banker and philanthropist, asking for \$50,000 for the relief of Palestinian Jews caught in the agony of the war. Most Jews in Palestine that time were dependent on funds from Europe for their subsistence, and the war cut off most communication. The money was raised within a month and, by November, the American Joint Distribution Committee was created to channel the funds raised to aid Jews in Europe and Palestine by the Orthodox Central Committee for the Relief of Jews, the American Jewish Relief Committee, and the People's Relief Committee.



Waiting for a soup kitchen to open in the Yekaterinoslav district of Russia 1921. The notice says, "JOINT is subsidizing this institution."

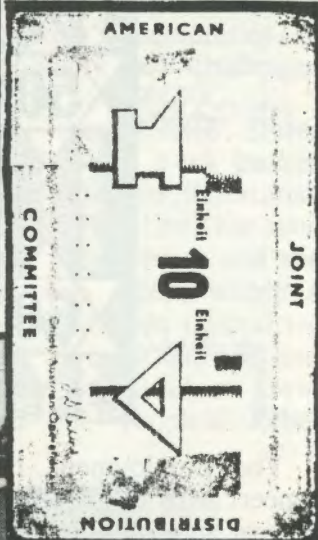
The founders planned that once the "emergencies" were over, they would "go out of business." Seventy-eight years later, the JDC is still responding to emergencies, having served Jews in more than 70 countries around the world, on every continent except North America.

After World War II, when the effects of the holocaust on the Jewish people became known, many survivors were put in displaced persons camps. The central committee of the American-Jewish Joint Distribution Committee was officially recognized on September 7th, 1946 by American authorities as officially representing liberated Jews in the American zone of occupation in Germany. A 50 "Unit" note was issued in November 1947. The note is 120X65mm and has a portrait of Theodor Herzl as the central vignette.



The Employment Board for Jewish Disabled Persons acted in concert with the AJDC and the Jewish Agency for Palestine in issuing several sets of notes, using a monetary unit of "Points". Four values are known. 1 point, green, 10 points, blue, 50 points, orange, 100 points brown





These Holocaust survivors in a displaced persons camp in Salzburg, Austria, after World War II, were among the hundreds of thousands who received food and clothing through the efforts of the American Jewish Joint Distribution Committee. Between 1945 and 1950, \$300 million was expended on this massive relief effort. Photo courtesy of the JDC

In conjunction with a works program in the displaced persons camps in Austria, three issues are known. One point, and Five points issued in red and Ten points issued in green. All of these issues can be considered rare.

During the period prior to the State of Israel, British warships intercepted many Jewish blockade runner ships carrying Jewish war refugees to Palestine. Most of these poor souls were interred in a camp on Cyprus, a British possession. The AJDC issued several series of scrip notes used by inmates of these camps for purchases of personal items in the canteen. (See Cyprus Redux, The SHEKEL Vol. XXIII No. 6).

Throughout its history, the JDC has adapted to meet challenges that constantly confront Jewish communities around the world, all the while keeping in mind its four main functions overseas. They include the rescue of Jews, the relief of suffering Jews, restoring and strengthening Jewish community life, and contributing to the vitality and social progress of the State of Israel. The JDC has always operated in the highest traditions of our people with tzedaka and living care for our fellow Jews. As a non-political organization, JDC is able to supply support systems where no other organization can function. During all the years of trouble in the Soviet Union, the JDC was able to maintain a life line and link between Soviet Jews and the world-wide Jewish community.

JDC provides financial and social assistance to the small Jewish populations in many Moslem countries. In Ethiopia, prior to the days leading up to Operation Solomon and the airlifting of Falasha Jews to Israel, the JDC was the only humanitarian organization allowed to operate within that struggling nation. While there, a health clinic was established and villagers were provided with grain and cattle, an effort which benefited all those living in the province. Today, efforts are mobilized to assist in Yugoslavia. Several plane loads of Jewish children have been airlifted to safety in Israel. Last November a JDC rescue team entered Sarajevo to install a radio communication system between the Jewish community and the JDC office in Zagreb. It ended a week later with 14 buses jammed with Jewish, Moslem, Serbian and Croatia refugees arriving to safety in Croatia. These life saving exercises, many of which do not receive international publicity due to security considerations, transported Jews out of Ethiopia, Syria, Sarajevo and Moldova. In 1992, more than 5000 Jews were transported to safe havens.

In 1939 in the aftermath of Kristallnacht, the United Jewish Appeal (UJA) was established as the American fund raising arm and distribution apparatus for the JDC, the United Palestine Appeal and the former National Coordinating Committee Fund. While it began as the primary vehicle to assist the JDC's overseas activities, the UJA of today has evolved to encompass not only JDC programs, but many thousands of local ones nationwide.

Benei – Beraq by Dr. Sidney L. Olson



Bene-Berak was the name of a biblical city five miles east of Jaffa. After the destruction of the second temple, Bene-Berak became a center of Jewish learning when Rabbi Akiva established his school there. The Passover *Haggadah* preserves an account of a famous *seder* conducted by Rabbi Akiva. The Crusaders called the city Bombrac and built a fortress there to protect the approaches to Jaffa.

Benei-Beraq is one of the ten towns in Israel which form the metropolitan area of Tel-Aviv, located about three miles northeast of downtown Tel-Aviv. The land for the municipality of Benei-Beraq was purchased from the Arab village of Ibn-Ibrāk in 1924 by a group of thirteen extremely orthodox Jewish families from Warsaw, Poland under the leadership of Rabbi Y. Gerstenkorn, who later became town mayor.

The founders engaged mostly in farming and the number of settlers reached 100 families in only a few years. The dynamic growth was due to the close proximity to Tel-Aviv and its special place as residency for orthodox Jewry. In 1928, in an effort to promote agriculture and industry for the fast growing population, a bank was organized under the existing laws of the mandated territory of Palestine for this specific purpose with the auspicious name the Bank for Agriculture and Industry "Bnei Brak" Cooperative Society Ltd.

This is one of the most beautiful share certificates of this period. There are three separate vignettes of farming scenes, with a bottom border of cows in a field and of gathering hay for feed with horses and wagons. The par value of each certificate was £5 Palestine. Many were purchased by members of orthodox communities in America.

The growth of Benei-Beraq as the city is known today has been phenomenal. At the start of World War I, it had 4500 inhabitants, which doubled in 1948. By 1955 there were more than 25,000 people living in Benei-Beraq and in 1968 reached 64,700. The city is known for its numerous yeshivot and more than 200 synagogues, many of them Hasidic, and its uncompromising public observance of the Sabbath and holidays. One consequence being that all roads are closed to traffic on these special days. The yeshivot have in excess of 5000 students with a good percentage of them from abroad.

Benei-Beraq is one of Israel's most important industrial areas as well, with many hundreds of factories and numerous workshops for food preserves, cigarettes, wool textile and other industries.



To celebrate the 50th anniversary of the founding of Benei-Beraq in 1924, an official award medal was issued by the Israel Government Coins & Medals Corporation. On the obverse, within a panel formed resembling the "Two Tablets of the Law", is a stylized panorama of Benei-Beraq. Below, an inscription in Hebrew which translates "They were gathered in Benei-Beraq", a citation from the Passover Hagadah. The reverse shows within a similar panel, the Benei-Beraq Municipal emblem, the dates 5684-5734, an inscription "Fiftieth Jubilee" below, the dates 1924-1974 and an English inscription. Benei Beraq 50 years.

The Chelouche Family by Yaron Reinhold

Chelouch is a well known Jewish Sephardic name in Palestine. The first member to settle in the country was Avraham Chelouch (1812-1858) who was born in Oran, Algeria. Two of his sons, along with sixteen others, perished during their voyage in 1840 when a severe storm damaged one of the boats. Chelouch eventually settled in Jaffa, being one of the first Sephardic Jews to settle in this city, and became active in the town's communal affairs.

A nephew, Yosef Eliyahu Chelouch, (1870-1934) was born in Jaffa. He was a founder of Tel-Aviv and one of its early builders. Some controversy over his employment of Arab laborers in building these houses ensued, as some would only buy a house if it was built with Jewish labor. But he served on the town council from its inception in 1909 till 1926 and was a leader of the Sephardic community, active in helping the refugees from Tel-Aviv and Jaffa during World War I.

The illustrated Anglo-Palestine Co. check dated 21 October 1908, payable to Mr. Y.E. Chelouch on the *Girl's School Jaffa* account for the sum of Fr 2000 is most probably a building payment. It is signed by Dr. Chaim Chissim, one of the first doctors in the city and Meir Dizengoff, later mayor of Tel-Aviv, the school's finance directors. The endorsement signature of *Y.E. Chelouch* is on the back.



ISRAEL'S UPDATE

by Dr. Gary P. Laroff

Agora and New Sheqel Series Trade Coins

The intent of this article is to update the information in the Sheqel Series section of *Israel's Money and Medals*. With eight years and over 125 coins issued, it's time to revisit the Agora and New Sheqel Series.

In the mid 1980s Israel had ever-increasing inflation, leading to 400 percent annual inflation in 1985. Five years earlier there were four sheqalim to the dollar, but in 1985, before the sheqel stabilized, the consumer price index increased by 13 and 14 percent per month, triggering monthly wage increases. Taxi meters and gas pumps spun at dizzying rates with taxi rides costing thousands of sheqalim and tanks of gas priced at 30,000 sheqalim. Postage rates changed monthly and cigarette smokers never knew to what price the vending machines had been adjusted the night before.

The then-current sheqel, worth 0.00067 U.S. dollars was, with the Bolivian peso and Italian lira, one of the lowest-valued currencies in the world. Cost of printing the paper money was literally more than it was worth and the ever increasing size and weight of larger denomination (50 and 100 sheqalim) coins was inconvenient, disproportionate to their buying power and was an issue that had to be addressed.

What is a country to do when salaried workers display paychecks in excess of 1,000,000 sheqalim, the currency has stabilized and the government doesn't want to wreak total havoc with the population? The solution was clear: Israel struck three zeros from all the money, slightly renamed the currency and resized the coins so that a meaningful amount would fit in a pocket.

On September 4, 1985, Israel changed its currency. This was the fourth major trade coinage and fourth major currency in as many decades. The 10 Sheqalim coin became the One Agora, the 50 Sheqalim became the Five Agorot, the 100 Sheqalim became the Ten Agorot. The five hundred sheqalim banknote became the New Half Sheqel (50 Agorot) and the one thousand sheqalim banknote became the New One Sheqel (NIS 1).

The new currency was worth 1.5 to the U.S. Dollar on the date of announcement. Currency changeover became official four months later, on January 1, 1986. The older currency remained legal tender until September 4, 1986. On January 2, 1990 a Five New Sheqalim coin was added to the series.

There are up to five general variety types for each coin. These categories are the regular trade issues, piefort proof issues, Hanukka issues, 40th anniversary of the State of Israel issues and Jewish Leaders issues.

Obverse designs for the Agora and New Sheqel Series, as with previous trade coin series, are based on ancient coins and designs. Regular, piefort proof, Hanukka and 40th anniversary coins share the same obverse. Reverse designs change slightly with the addition of Hanukka and 40th anniversary legends. Jewish Leaders coins have unique obverse designs and the same reverse as the regular trade coin. The following table summarizes the key specifications of the

coins, with the exception of the piefort proofs. The code for the metals is: Cu = copper, Al = aluminum and Ni = nickel.

Nom. Val.	Diam(mm)	Wt. (g)	Edge	Metal
1 Ag.	17	2	plain	92% Cu, 6% AL, 2% Ni
5 Ag.	19.5	3	plain	92% Cu, 6% AL, 2% Ni
10 Ag.	22	4	plain	92% Cu, 6% AL, 2% Ni
½ NIS	26	6.5	plain	92% Cu, 6% AL, 2% Ni
1 NIS	18	4	plain	75% Cu, 2% Ni
5 NIS	24	8.2	12-sides	75% Cu, 2% Ni

Piefort Proofs

Piefort (high-quality frosted proofs struck on unusually thick flans) proofs have been issued each year in standard metals. The coins of 1988 are in a different metal, pure nickel. The specifications of the piefort proofs was summarized in a table in *The Shekel*, Vol. XXVI No. 2, page 23. Obverse designs are the same as the regular coins with the addition of the Star of David (☆) mark, which is not the mint mark of Jerusalem, but is instead used to denote the piefort proof, regardless of mint: Jerusalem, Paris, Stuttgart, etc.

Hanukka Coins

The Bank of Israel releases these special issue Hanukka coins in December. The coins are intended to commemorate the “Festival of Lights” and serve as “Hanukka Gelt” for the children. The first Hanukka coin of this series was the NIS 1 issued in 1985 and dated 5746 (1986). December 1986 was the first time a Hanukka issue comprised all the coins in current circulation, with coins dated 5747 (1987). New Hanukka coins have followed each successive year.

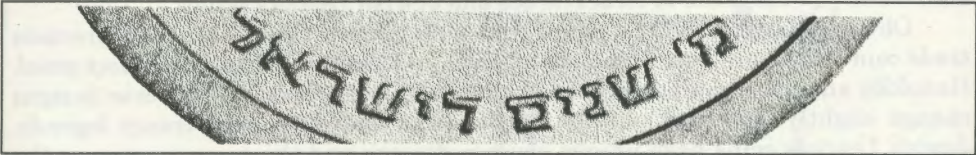
The obverse sides are identical to the regular strike. The reverse sides have been altered with the addition of the word “Hanukka” in English and Hebrew separated by a nine-branched Menorah (Hanukka חנוכה).



Hanukka inscription on AHN50-2c

40th Anniversary Trade Coins

On July 28, 1988, the Bank of Israel released a limited number of each of the five denominations bearing the Hebrew caption, “Israel’s 40th Anniversary” (ישראל 40 שנים) on the reverse. The date used was 1988 (5748) and this same reverse design was used on the piefort proof issues of that year.

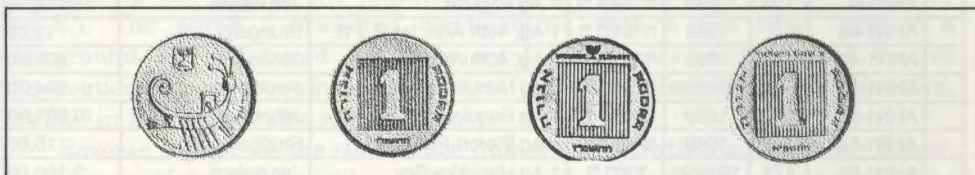


“Israel’s 40th Anniversary” inscription on AHN50-4b

Jewish Leaders Coins

These coins all commemorate persons whose portrait have appeared on banknotes of the same value which have been withdrawn from circulation. Coins from the previous Sheqel series included the 10 Sheqalim Theodore Herzl, 50 Sheqalim David Ben Gurion and 100 Sheqalim Ze'ev Jabotinsky. The issues included in the current series are the NIS ½ Rothschild, NIS 1 Maimonides, NIS 5 Levi Eshkol and NIS 5 Chaim Weizmann. Each of the seven coins in this continuing series bears the portrait, in incuse fashion, of the individual on the obverse side of the coin. The reverse side is identical to the regular trade coin of the year. The obverse designs were by Gabriel Neumann.

One Agora (AHN1)



AHN1 obv.

AHN1-2

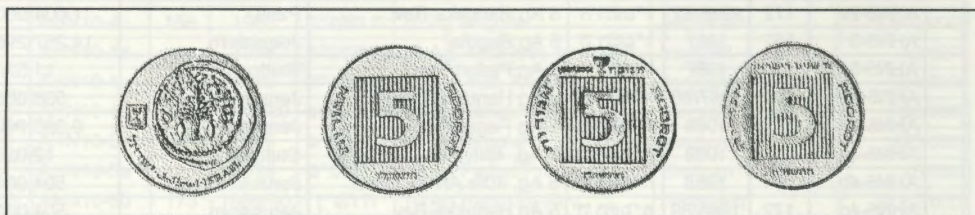
AHN1-2b

AHN1-4b

Obverse design: In the center, an ancient galley with a high applaston right, and battering arm left. The galley has a rudder, five arms and a cabin on deck. This is a stylized form of the galley appearing on the coins of Herod Archelaus (4 B.C.E.- 6 C.E.). Above, the emblem of the State of Israel, the Menorah. Around the rim, the word "Israel" in Hebrew, Arabic, and Latin letters.

Reverse design: In the center, the numeral "1" within a lined box. Below, the date in Hebrew. On either side "Agora" in English and Hebrew. The Hanukka and 40th anniversary issues have the added inscription above the numeral.

Five Agorot (AHN5)



AHN5 obv.

AHN5-2

AHN5-2b

AHN5-4b

Obverse design: In the center, a replica of the ancient coin issued during the Jewish War against Rome, 66-70 C.E. A lulav flanked by two etrogim with knobs on top, bearing the date, "Year Four," the edge is beaded. To the left, the State emblem. On the bottom rim, the word, "Israel" in Hebrew, Arabic and English.

Reverse design: In the center, the numeral "5" within a lined box. Below, the date in Hebrew. On either side, "Agorot" in English and Hebrew. The Hanukka and 40th anniversary issues have the added inscription above the numeral

One Agora Check List

✓	Haffner #	KM#	Year	Year	Variety	Mint	Mintage
	AHN1-1	156	1985	ה'תשס"ה	1 Ag Regular	Paris=40,000,000 Stuttg.=18,144,000	58,144,000
	AHN1-2	156	1986	ה'תשס"ו	1 Ag Regular	Jerus.=14,304,000 Paris=50,112,000 Stuttg.=30,856,000	95,272,000
	AHN1-2a		1986	ה'תשס"ו	1 Ag Piefort-Proof	Paris	12,665
	AHN1-2b	171	1986/87	ה'תשס"ו	1 Ag Hanukka-Rev.	Paris	1,004,000
	AHN1-3	156	1987	ה'תשס"ז	1 Ag Regular	Jerusalem	1,080,000
	AHN1-3a		1987	ה'תשס"ז	1 Ag Piefort-Proof	Stuttgart	11,529
	AHN1-3b	171	1987/88	ה'תשס"ח	1 Ag Hanukka-Rev.	Jerusalem	540,000
	AHN1-4	156	1988	ה'תשס"ח	1 Ag Regular	Jerusalem	15,768,000
	AHN1-4a		1988	ה'תשס"ח	1 Ag, 40th Ann. Isr P.-Prf.	Stuttgart	12,027
	AHN1-4b	193	1988	ה'תשס"ח	1 Ag, 40th Anniv. Israel	Jerusalem	504,000
	AHN1-4c	171	1988/89	ה'תשס"ט	1 Ag Hanukka-Rev.	Jerusalem	504,000
	AHN1-5	156	1989	ה'תשס"ט	1 Ag Regular	Jerusalem	10,801,000
	AHN1-5a		1989	ה'תשס"ט	1 Ag Piefort-Proof	Stuttgart	15,000
	AHN1-5b	171	1989/90	ה'תש"ץ	1 Ag Hanukka-Rev.	Jerusalem	2,160,000
	AHN1-6	156	1990	ה'תש"ץ	1 Ag Regular		4,968,000
	AHN1-6a		1990	ה'תש"ץ	1 Ag Piefort-Proof		10,000
	AHN1-6b	171	1990/91	ה'תשנ"א	1 Ag Hanukka-Rev.		4,968,000
	AHN1-7	156	1991	ה'תשנ"א	1 Ag Regular		10,000
	AHN1-7a		1991	ה'תשנ"א	1 Ag Piefort-Proof		8,000
	AHN1-8a		1992	ה'תשנ"ב	1 Ag Piefort-Proof		6,000

Five Agorot Check List

✓	Haffner #	KM#	Year	Year	Variety	Mint	Mintage
	AHN5-1	157	1985	ה'תשס"ה	5 Ag Regular	Paris=25,000,000 Stuttg.=9,504,000	34,504,000
	AHN5-2	157	1986	ה'תשס"ו	5 Ag Regular	Jerus.=6,912,050 Stuttg.=5,472,000	12,384,050
	AHN5-2a		1986	ה'תשס"ו	5 Ag Piefort-Proof	Paris	12,665
	AHN5-2b	172	1986/87	ה'תשס"ו	5 Ag Hanukka-Rev.	Paris	1,004,000
	AHN5-3	157	1987	ה'תשס"ז	5 Ag Regular	Jerusalem	14,257,298
	AHN5-3a		1987	ה'תשס"ז	5 Ag Piefort-Proof	Stuttgart	11,529
	AHN5-3b	172	1987/88	ה'תשס"ח	5 Ag Hanukka-Rev.	Jerusalem	536,000
	AHN5-4	157	1988	ה'תשס"ח	5 Ag Regular	Jerusalem	9,360,000
	AHN5-4a		1988	ה'תשס"ח	5 Ag, 40th Ann. Isr P.-Prf.	Stuttgart	12,027
	AHN5-4b	194	1988	ה'תשס"ח	5 Ag, 40th Anniv. Israel	Jerusalem	504,000
	AHN5-4c	172	1988/89	ה'תשס"ט	5 Ag Hanukka-Rev.	Jerusalem	504,000
	AHN5-5	157	1989	ה'תשס"ט	5 Ag Regular	Jerusalem	4,896,000
	AHN5-5a		1989	ה'תשס"ט	5 Ag Piefort-Proof	Stuttgart	15,000
	AHN5-5b	172	1989/90	ה'תש"ץ	5 Ag Hanukka-Rev.	Jerusalem	2,016,000
	AHN5-6	157	1990	ה'תש"ץ	5 Ag Regular		576,000
	AHN5-6a		1990	ה'תש"ץ	5 Ag Piefort-Proof		10,000
	AHN5-6b	172	1990/91	ה'תשנ"א	5 Ag Hanukka-Rev.		
	AHN5-7	157	1991	ה'תשנ"א	5 Ag Regular		
	AHN5-7a		1991	ה'תשנ"א	5 Ag Piefort-Proof		8,000
	AHN5-7b	172	1991/92	ה'תשנ"ב	5 Ag Hanukka-Rev.		
	AHN5-8	157	1992	ה'תשנ"ב	5 Ag Regular		
	AHN5-8a		1992	ה'תשנ"ב	5 Ag Piefort-Proof		6,000
	AHN5-8b	172	1992/93	ה'תשנ"ג	5 Ag Hanukka-Rev.		

Ten Agorot (AHN10)



AHN10 obv.

AHN10-2

AHN10-2b

AHN10-4b

Obverse design: In the center, a replica of an ancient "pruta" bronze coin dating from the last of the Hasmonean Kings, Mattathias Antigonus (40-37 B.C.E.). The seven - branched candelabrum with a flat base, against a background of sculptured or ornamental stones, as seen in old Jewish synagogues. The State emblem above, to the left. Around the rim, the word, "Israel" in Hebrew, Arabic and English.

Reverse design: In the center, the numeral "10" within a lined box. Below, the date in Hebrew. On either side, "Agorot" in English and Hebrew. The Hanukka and 40th anniversary issues have the added inscription above the numeral.

Ten Agorot Check List

✓	Haffner #	KM#	Year	Year	Variety	Mint	Mintage
	AHN10-1	158	1985	ה'תשס"ה	10 Ag Regular	Stuttgart	45,000,000
	AHN10-2	158	1986	ה'תשס"ו	10 Ag Regular	Jerus.=20,934,048	92,754,048
						Bern=71,820,000	
	AHN10-2a		1986	ה'תשס"ו	10 Ag Piefort-Proof	Paris	12,665
	AHN10-2b	173	1986/87	ה'תשס"ו	10 Ag Hanukka-Rev.	Paris	1,004,000
	AHN10-3	158	1987	ה'תשס"ז	10 Ag Regular	Jerusalem	19,351,382
	AHN10-3a		1987	ה'תשס"ז	10 Ag Piefort-Proof	Stuttgart	11,529
	AHN10-3b	173	1987/88	ה'תשס"ז	10 Ag Hanukka-Rev.	Jerusalem	834,000
	AHN10-4	158	1988	ה'תשס"ח	10 Ag Regular	Jerusalem	8,640,000
	AHN10-4a		1988	ה'תשס"ח	10 Ag, 40th Ann. Isr P.-Prf.	Stuttgart	12,027
	AHN10-4b	195	1988	ה'תשס"ח	10 Ag, 40th Anniv. Israel	Jerusalem	504,000
	AHN10-4c	173	1988/89	ה'תשס"ח	10 Ag Hanukka-Rev.	Jerusalem	798,000
	AHN10-5	158	1989	ה'תשס"ט	10 Ag Regular	Jerusalem	420,000
	AHN10-5a		1989	ה'תשס"ט	10 Ag Piefort-Proof	Stuttgart	15,000
	AHN10-5b	173	1989/90	ה'תשס"ט	10 Ag Hanukka-Rev.	Jerusalem	2,052,000
	AHN10-6	158	1990	ה'תשס"י	10 Ag Regular		2,376,000
	AHN10-6a		1990	ה'תשס"י	10 Ag Piefort-Proof		10,000
	AHN10-6b	173	1990/91	ה'תשס"א	10 Ag Hanukka-Rev.		
	AHN10-7.1	158	1991	ה'תשס"א	10 Ag, 6mm long date, thin letters		
	AHN10-7.2	158	1991	ה'תשס"א	10 Ag, 7mm long date, thick letters		
	AHN10-7a		1991	ה'תשס"א	10 Ag Piefort-Proof		8,000
	AHN10-7b	173	1991/92	ה'תשס"ב	10 Ag Hanukka-Rev.		
	AHN10-8	158	1992	ה'תשס"ב	10 Ag Regular		
	AHN10-8a		1992	ה'תשס"ב	10 Ag Piefort-Proof		6,000
	AHN10-8b	173	1992/93	ה'תשס"ג	10 Ag Hanukka-Rev.		

One Half New Sheqel (AHN50)



AHN50 obv. AHN50-2 AHN50-2c AHN50-4b

Obverse design: In the center, a lyre from an ancient Hebrew seal belonging to “Ma’adanah the King’s daughter” (7th Century B.C.E.). To the upper right, the emblem of the State of Israel, the Menorah.

Reverse design: In the center, the numeral “1/2” and below in Hebrew and English, “New Sheqel.” Around the rim, the word, “Israel” in Hebrew, Arabic and English and the date in Hebrew. The Hanukka and 40th anniversary issues have the added inscription on the bottom rim.

Half New Sheqel Check List

✓	Haffner #	KM#	Year	Year	Variety	Mint	Mintage
	AHN50-1	159	1985	ה תשס"ה	½ NIS Regular	Jerus.=1,296,000	20,328,000
						Paris=15,000,000	
						Stuttg.=4,032,000	
	AHN50-1b	174	1985	ה תשס"ה	½ NIS Regular thin script		
	AHN50-2	159	1986	ה תשס"ו	½ NIS Regular	Jerusalem	4,392,000
	AHN50-2a		1986	ה תשס"ו	½ NIS Piefort-Proof	Paris	12,665
	AHN50-2b	167	1986	ה תשס"ו	½ NIS, Rothschild-Obv	Utrecht	2,000,000
	AHN50-2c	174	1986/87	ה תשס"ו	½ NIS Hanukka-Rev.	Paris	1,004,000
	AHN50-3	159	1987	ה תשס"ז	½ NIS Regular	Jerusalem	144,000
	AHN50-3a		1987	ה תשס"ז	½ NIS Piefort-Proof	Stuttgart	11,529
	AHN50-3b	174	1987/88	ה תשס"ח	½ NIS Hanukka-Rev.	Jerusalem	532,000
	AHN50-4	159	1988	ה תשס"ח	½ NIS Regular	Jerusalem	20,000
	AHN50-4a		1988	ה תשס"ח	½ NIS, 40th Ann. Isr P.-Prf.	Stuttgart	12,027
	AHN50-4b	196	1988	ה תשס"ח	½ NIS, 40th Anniv. Israel	Jerusalem	500,000
	AHN50-4c	174	1988/89	ה תשס"ט	½ NIS Hanukka-Rev.	Jerusalem	504,000
	AHN50-5	159	1989	ה תשס"ט	½ NIS Regular	Jerusalem	756,000
	AHN50-5a		1989	ה תשס"ט	½ NIS Piefort-Proof	Stuttgart	15,000
	AHN50-5b	174	1989/90	ה תש"ן	½ NIS Hanukka-Rev.	Jerusalem	2,016,000
	AHN50-6	159	1990	ה תש"ן	½ NIS Regular		648,000
	AHN50-6a		1990	ה תש"ן	½ NIS Piefort-Proof		10,000
	AHN50-6b	174	1990/91	ה תשנ"א	½ NIS Hanukka-Rev.		
	AHN50-7	159	1991	ה תשנ"א	½ NIS Regular		
	AHN50-7a		1991	ה תשנ"א	½ NIS Piefort-Proof		8,000
	AHN50-7b	174	1991/92	ה תשנ"ב	½ NIS Hanukka-Rev.		
	AHN50-8	159	1992	ה תשנ"ב	½ NIS Regular		
	AHN50-8a		1992	ה תשנ"ב	½ NIS Piefort-Proof		6,000
	AHN50-8b	174	1992/93	ה תשנ"ג	½ NIS Hanukka-Rev.		

One New Sheqel (SHN1)



SHN1 obv.

SHN1-2

SHN1-2b

SHN1-4b

Obverse design: In the center, a lily (fleur-de-lis), from a coin in the region of Judea under Persian rule (6th - 4th Centuries B.C.E.). On the right rim center, the emblem of the State of Israel, the Menorah. On the left, in ancient Hebrew script "Yehud."

Reverse design: In the center, the numeral "1" and below in Hebrew and English, "New Sheqel." Around the rim, the word, "Israel" in Hebrew, Arabic, and English and the date in Hebrew. The Hanukka and 40th anniversary issues have the added inscription on the bottom rim.

One New Sheqel Check List

✓	Haffner #	KM#	Year	Year	Variety	Mint	Mintage
	SHN1-1	160	1985	ה'תשס"ה	1 NIS Regular	Bern	29,088,000
	SHN1-1b	163	1985/86	ה'תשס"ו	1 NIS Hanukka-Rev.	Bern	1,056,000
	SHN1-2	160	1986	ה'תשס"ו	1 NIS Regular	Jerus.=12,960,000 Stuttg.=8,000,000	20,960,055
	SHN1-2a		1986	ה'תשס"ו	1 NIS Piefort-Proof	Stuttgart	12,665
	SHN1-2b	163	1986/87	ה'תשס"ו	1 NIS Hanukka-Rev.	Paris	1,004,000
	SHN1-3	160	1987	ה'תשס"ז	1 NIS Regular	Jerusalem	216,000
	SHN1-3a		1987	ה'תשס"ז	1 NIS Piefort-Proof	Stuttgart	11,529
	SHN1-3b	163	1987/88	ה'תשס"ח	1 NIS Hanukka-Rev.	Jerusalem	534,000
	SHN1-4	160	1988	ה'תשס"ח	1 NIS Regular	Jerusalem	6,372,000
	SHN1-4a		1988	ה'תשס"ח	1 NIS, 40th Ann. Isr P.-Prf.	Stuttgart	12,027
	SHN1-4b	163	1988	ה'תשס"ח	1 NIS, 40th Anniv. Israel	Jerusalem	504,000
	SHN1-4c	197	1988/89	ה'תשס"ט	1 NIS Hanukka-Rev.	Jerusalem	504,000
	SHN1-4d	198	1988	ה'תשס"ח	1 NIS, Rambam-Obv	Munich	980,000
	SHN1-5	160	1989	ה'תשס"ט	1 NIS Regular	Jerusalem	8,706,000
	SHN1-5a		1989	ה'תשס"ט	1 NIS Piefort-Proof		15,000
	SHN1-5b	163	1989/90	ה'תש"ן	1 NIS Hanukka-Rev.	Jerusalem	2,052,000
	SHN1-6	160	1990	ה'תש"ן	1 NIS Regular		756,000
	SHN1-6a		1990	ה'תש"ן	1 NIS Piefort-Proof		10,000
	SHN1-6b	163	1990/91	ה'תשנ"א	1 NIS Hanukka-Rev.		
	SHN1-7	160	1991	ה'תשנ"א	1 NIS Regular		
	SHN1-7a		1991	ה'תשנ"א	1 NIS Piefort-Proof		8,000
	SHN1-7b	163	1991/92	ה'תשנ"ב	1 NIS Hanukka-Rev.		
	SHN1-8	160	1992	ה'תשנ"ב	1 NIS Regular		
	SHN1-8a		1992	ה'תשנ"ב	1 NIS Piefort-Proof		6,000
	SHN1-8b	163	1992/93	ה'תשנ"ג	1 NIS Hanukka-Rev.		

Five New Sheqalim (SHN5)



SHN5 obv

SHN5-1

SHN5-1c

A new copper-nickel 5 Sheqalim was introduced in 1990. Obverse design: In the center, the capital of a column, typical from the Israelite period (10th to 7th centuries B.C.E.) Above it, the State Emblem and pearls around the rim.

Reverse design: "5 New Sheqalim" in Hebrew, Arabic and English, the date in Hebrew, "Israel" in Hebrew, Arabic and English, pearls around the rim. The NIS 5 coins are 12-sided, alluding to the 12 Tribes of Israel. The Hanukka issues have the added inscription on the bottom rim. The Obverse was designed by Dov Liff and the reverse by Gabi Neuman.

Five New Sheqalim Check List

✓	Haffner #	KM#	Year	Year	Variety	Mint	Mintage
	SHN5-1	207	1990	ה'תש"ן	5 NIS Regular		
	SHN5-1a		1990	ה'תש"ן	5 NIS Piefort-Proof		10,000
	SHN5-1b	208	1990	ה'תש"ן	5 NIS Levi Eshkol-Obv		
	SHN5-1c	217	1990/91	ה'תשנ"א	5 NIS Hanukka-Rev.		
	SHN5-2	207	1991	ה'תשנ"א	5 NIS Regular		
	SHN5-2a		1991	ה'תשנ"א	5 NIS Piefort-Proof		8,000
	SHN5-2c	217	1991/92	ה'תשנ"ב	5 NIS Hanukka-Rev.		
	SHN5-3	207	1992	ה'תשנ"ב	5 NIS Regular		
	SHN5-3a		1992	ה'תשנ"ב	5 NIS Piefort-Proof		6,000
	SHN5-3c	217	1992/93	ה'תשנ"ג	5 NIS Hanukka-Rev.		
	SHN5-4c		1993	ה'תשנ"ג	5 NIS Ch. Weizmann-Obv		1,500,000

Jewish Leaders Coins

One Half New Sheqel – Rothschild 5746 (1986) (ה'תשמ"ו) (AHN50-2b)

The Bank of Israel released this special issue trade coin on July 27, 1986. The coin was issued to replace the 500 Sheqalim banknote (BN-35), which was no longer in use, and depicted Baron Edmond de Rothschild, banker and financier who lived from 1845 - 1934..

Obverse design: The obverse depicts a portrait of Baron de Rothschild by cutting the silhouette through a background formed of the names of 44 settlements, in



Hebrew letters, with which the Baron was connected. The names are arranged in eight rows which are repeated approximately three times, reading from right to left. Due to the shape of the coin and the insertion of the effigy, not all names are shown completely. The top and bottom rows are partly cut off. The Hebrew name of "Edmond de Rothschild" appears on the right rim. In the top left corner, is the emblem of the State of Israel. The reverse is identical to the regular NIS ½ (AHN50) as well as the metal, diameter, and weight.

NIS 1 Miamonides 5748 (1988) (ה'תשמ"ח) (SHN1-4d)

The Bank of Israel released a One New Sheqel on July 27, 1988. The obverse lily has been removed and substituted with the incuse effigy of Maimonides (Rambam), the great Jewish philosopher, jurist and physician who lived from 1135 - 1204. The obverse also includes the emblem of the State of Israel and "Rambam" in Hebrew. The reverse, or value side, remains the same. The coin replaced the 1 NIS banknote (BN-39), also with Maimonides' effigy.



NIS 5 Levi Eshkol 5750 (1990) (ה'תש"ן) (SHN5-1c)

The Bank of Israel released a Five New Sheqalim on September 12, 1990 where the obverse column capital has been removed and substituted by the incuse effigy of Levi Eshkol, the third prime minister of Israel. The obverse also includes the emblem of the State of Israel and "Levi Eshkol" in Hebrew. The reverse, or value side, remains the same. The coin replaced the 5 NIS banknote (BN-40), also with Eshkol's effigy.



NIS 5 Chaim Weizmann 5753 (1993) (ה'תשנ"ג) (SHN5-4c)

The Bank of Israel released a Five New Sheqalim on November 17, 1992, dated 1993, as part of the Jewish Leaders Mint Coin Set (MS 36c). The obverse column capital has been removed and replaced by the incuse effigy of Chaim Weizmann, the first president of the State of Israel. The obverse also includes the emblem of the State of Israel and Weizmann's signature in Hebrew. The reverse, or value side, remains the same. The coin replaced the 5 Sheqalim banknote (BN-31), also with Weizmann's effigy.



Dr. Gary Laroff is working on updates to *Israel's Money and Medals* and is working closely with Sylvia H. Magnus and others on this effort. To contact him to offer data, assistance or for other purposes, write him at P. O. Box 39, Tualatin, OR 97062-0039.

Jewish Day Shook Chicago by Walter Roth

COURTESY OF THE Chicago Jewish Historical Society

The greatest Jewish spectacle ever staged in Chicago took place on Monday evening July 3rd, 1933 at Soldiers Field. Sponsored by the Jewish Agency for Palestine, the pageant "*The Romance of a People*" was the culminating event of Jewish Day at the "Century of Progress" World's Fair held along Chicago's lake front in 1933-34. Over 125,000 people attended the performance of "*The Romance*".

The Fair itself was a colossal effort. In the planning for over five years, it took place at a time when America's great depression caused gloom and sadness throughout the land. Yet by emphasis on American technology, science and industry, it was designed to show the great strides made by the United States in the preceding decades.

But why a Jewish Day and a sponsorship by the Jewish Agency for Palestine? The Fair Committee had designated over two dozen days for foreign nationalities and was building a Hall of Religion for displays by Chicago's religious groups. For some of Chicago's Jewry that nationality was Zionism and Palestine. The Jewish Agency was the designated body to represent Jewry in its dealings with the British mandate authorities in Palestine. To Meyer Weisgal, the Executive Director of Zionist activities for the Midwest, and later Chaim Weizmann's private secretary, the Jewish Agency was the obvious choice as the representations of Jewish national aspirations.

In his autobiography "So Far", Weisgal writes that in the early thirties he formulated plans for an annual Chanukah pageant at Chicago's Opera House which had become so successful that "The Zionist Organization is today on the lips of every Jew and non-Jew in Chicago". According to Weisgal, the Jews of Chicago had been asked to participate in the Fair and negotiations went on for months as to whether the Jews were a race, a religion, or a nation, and if so could they be represented by a building; and if a building, what kind of building? After a smashing successful Chanukah pageant in 1932, Weisgal felt inspired: not a building, not an exhibit, but an exhibit portraying four thousand years of Jewish history. It would have everything, religion, history, the longing for Zion, the return to Zion, and it would be called "*The Romance of a People*". Weisgal, according to his account, went to see General Daws, former Vice-President of the United States and now President of the Fair, a deeply religious man who loved his Bible. He was able to convince him that Jews had "four thousand years of history, from Abraham down to the present: something nobody else has! General Daws agreed to a special Jewish Day, to be topped by a huge spectacle managed by Weisgal.

Weisgal made the pageant his full time business and became its producer. He followed the general pattern of the earlier Chanukah festival, but on a grandeur scale and instead of simply telling the Chanukah tale, "*The Romance*" was to tell the story of mankind from the Creation to modern day. The authors of the prose for "*The Romance*" were said to have been Weisgal, Rabbi Solomon Goldman and Maurice Samuel, who was a gifted writer, a leading Zionist and close friend of Weisgal. The musical director, who wrote the score was Isaac Van Grove, a Dutchman of Jewish descent who was the former director of the Chicago Opera Company and who had worked with Weisgal on the Chanukah's celebrations.

Weisgal realize that Soldiers Field was a huge place to fill, having normal seating capacity of nearly 100,000 people. He reflects in his book that as his father and brother were former Cantors, he had learned from them how to stage a show with singers and dancers—particularly on the Jewish Holidays. So Weisgal decided he needed a famous star for his event – like a synagogue that needed a famous cantor for the Yom Kippur services in order to attract congregants. Who was the most famous Zionist Jew in 1933 and a brilliant orator on top of that? Chaim Weizmann, of course.

Weisgal decided to call Weizmann who was then living in London, England. According to Weisgal the conversation was as follows:

"Weisgal: Hello, Dr. Weizmann, this is Meyer in Chicago?

Weizmann: *Vos, bist meshugge gevorn?* Have you gone out of your mind? Is Chicago on fire again?

Weisgal: No, but it will be when you come here. I want you to come to Chicago for 'Jewish Day'.

Weizmann: What's that?

Weisgal: I explained as fast as I could.

Weizmann: What's in it for the movement?

Weisgal: (with impressive emphasis and a prayer in my heart): "If you will come to Chicago for one day, and make only one speech, even if for only five minutes, I will give you \$100,000 for any Zionist fund you designate.

Weizmann: Put it in writing.

I put it in writing, with the warning that he was to make *one* speech. If *two* the fee would go down to \$50,000; if *three*, to \$25,000."

Weisgal promised to raise the \$100,000 for Weizmann's Central Refugee Fund, which was designated to help German Jews settle in Palestine, and Weizmann agreed to come to Chicago. He now had his star.

Suddenly national Jewish organizations decided to participate in Jewish Day in Chicago. The Zionist Organization of America shifted its convention to the Palmer House; B'nai B'rith shifted its annual meeting and national Youth organizations including Avukah, the Zionist youth organization scheduled a rally for July 3rd. Chicago's other Jewish institutions, particularly Jewish schools participation included 3000 Jewish youth who made up the chorus. Another 3000 singers, actors and dancers were in the cast of 6000 that participated in *"The Romance"*.

In the days preceding Jewish Day, Jews flocked to Chicago. On Jewish Day itself, throngs of Jews swarmed to the Fair. Hundreds of extra police had to be called to the fairgrounds to handle the crowds. By afternoon thousands of Jewish Chicagoans marched and danced in Soldier Field in preparation of the evening's event. In addition to Weizmann, there were many other Jewish dignitaries.

The pageant, which lasted about ninety minutes, was divided into six episodes entitled "The Coming of Abraham, Egyptian Slavery, Glory of the Temple, the Destruction, the Wandering of the Exiles, and the New Liberation".

Under a banner front headline "125,000 Witness Jewish Spectacle" the Chicago Tribune's reporter James O'Donnel wrote"

"One hundred and twenty-five thousand men, women and children of Chicagoland's Jewry unrolled on Soldier Field last night a gigantic scroll emblematic of the resounding Pentateuch and thereon they read the story, now tragic, now triumphant, of their race's march down forty centuries to the new Palestine of today."

"The solemn, weighty voices of cantors intoned in Hebrew the opening lines of Genesis - "And God said Let there be light - and there was light. Trumpets and a multitude of voices heralded the coming of the earth's first dawn."

The Pageant was a tremendous success. The Tribune devoted fourteen columns to describing the event. The newspaper's management was apparently so impressed they undertook to underwrite a reenactment of the event a few days later. This was done, writes Weisgal, with herculean efforts again by the entire cast, but this time before a crowd estimated about 55,000 persons.

As for Chaim Weizmann, he came to Chicago on July 1st and was received by a honorary reception committee of over 100 people. Weizmann spoke for about ten minutes on July 3rd before the staging of the Pageant. The exact text of his brief remarks at the Fair are not quoted anywhere and appear not to have dealt with any substantive matter. He spent most of his stay in Chicago at the convention of the American Zionists Organization, where he did make a number of substantive speeches appealing for funds for the settlement of Jews in Palestine and discussing his plans for dealing with the Arab-Jewish problem in that land.

Weisgal, in his autobiography, comments that he raised the \$100,000 requested by Weizmann for his trip and sent it to him, not deducting anything for the other speeches he made. Weisgal in subsequent years became Weizmann's personal representative in the United States and worked with him both in America and in Palestine.

Immediately after Jewish Day, Weisgal attempted to take "*The Romance*" on the road (*Read the President's Message in this issue*). But the Jewish God who had cooperated in Chicago, let the rains fall in New York's Yankee Stadium and the Pageant had to be delayed and then held indoors where it again met with tremendous success.

The numismatic connection is the medal "*Romance of a People*". The medal is about the size of a 50c coin and usually is seen in brass, and copper toned in various hues. It is thought that presentation specimens were struck in silver and perhaps one or two in gold. The obverse portrays Moses carrying the Tablets containing the Ten Commandments and the legend "*The Romance of a People*" and an equivalent Hebrew inscription. The reverse portrays what appears to be a comet, the date 1933, and the words Jewish Day Chicago, Century of Progress and a Star of David with Hebrew inscription for the year 5693. The medal is readily obtainable due to the large number struck. It is presumed that many participants to Jewish Day purchased a souvenir of this occasion. It is unknown if these funds were part of the \$100,000 given to Weizmann.



High Hopes for Israel's National Anthem by Carl Schrag

Hatikva" has been around for more than 100 years, and it has outlasted many challengers. Interestingly, though, nobody ever actually chose "Hatikva" as Israel's national anthem. The Jewish state inherited it, if you will, along with all sorts of other treasures of the Zionist movement.

The elites haven't always liked it, but the public has embraced it wholeheartedly.

Like the Jewish Agency, which served as the Jewish people's sort-of-government before statehood, there's no shortage of people who say the anthem's time has passed.

It's done its deed, served its purpose, and should be replaced with something more appropriate.

Heresy! How dare anyone challenge "Hatikva"? Even Indian conductor Zubin Mehta, who serves as the musical director of the Israel Philharmonic Orchestra, has called it the most beautiful anthem on earth.

Maybe so, but is it the most appropriate anthem for the State of Israel?

Set aside for a moment the fact that nearly a fifth of the citizens of the State of Israel never dreamed of a return to Zion. The overwhelming majority of citizens, it could be argued, did hold onto that hope throughout centuries of exile.

But the exile has ended. The dream became reality 44 years ago. Should we be looking back, or should we look forward?

The question is a minefield and we won't try to answer it here. Just remember that over the years there have been efforts to change the anthem. It even came up in the Knesset once. In 1967, Knesset member Uri Avneri tabled a bill that would have made Naomi Shemer's "Jerusalem of Gold" the anthem. It never even went to committee.

Today, Avneri says, Shemer's song has been hijacked by the right, making it inappropriate as an anthem for the State of Israel. He would like to see a songwriters' contest, with the best and the brightest submitting original compositions.

It all began in Eastern Europe, you could say. Not an inappropriate place to begin a story about something that has been criticized by some Israelis as reeking of Diaspora life.

"Hatikva" is the fruit of the pen of Naphtali Herz Imber, a wandering Jewish poet who was born in Galicia in 1855 or 1856. Before he died in New York in 1909, he had managed to travel throughout Europe, Palestine, Britain and the United States. Everywhere he went, he wrote poetry, recited his poems to anyone who would listen, drank with hearty thirst and

remained devoted to the nascent cause of Zionism.

In fact, Imber saw himself — not Theodor Herzl — as the true spiritual father of Zionism. In one letter, he wrote, "I am the origin of the Zionist movement. It is not generally known, but I am.

"Many years ago I went to Jerusalem, saw the misery of my people, felt the spirit of the place and determined to bring my scattered people again together. For 12 years, I struggled to put the Zionist movement on foot; now that I have started it, I will let others carry it on and get the glory."

Imber's Hebrew poems did kindle a spark for many Jews. He wrote about Rishon Lezion, the Jordan River, the Hovevei Zion movement and other themes and places in Palestine.

But his most famous poem was and remains "*Tikvateinu*" ("Our hope"), which he first penned in Iasi, Romania.

In 1877, the 22-year-old Imber was living with Moshe Waldberg, a former Galician talmudist-turned-successful-attorney in Iasi. Waldberg had two sons and — according to the biography of Imber written by his daughter, Ethel Lithman, which is on file at the Zionist Archives in Jerusalem — the three young men got along famously.

Under the influence of his dear friends, Imber penned his "*Tikvatenu*" poem. It was the beginning of an anthem.

In 1882, Imber traveled to Palestine, along with his mentor, Laurence Oliphant.

During his years in Palestine, Imber traveled around the various Jewish communities and colonies, carrying copies of his poems at all times.

When invited into people's homes, the story goes, he wasted no time before getting down to the serious business of drinking. Once he was adequately lubricated, he would begin to recite his poems to his hosts.

These encounters so inspired the young man that he would often scribble new stanzas on scraps of paper. This continued until "*Tikvatenu*" had no fewer than nine stanzas.

For this reason, many Jews in Palestine used to argue over where Imber penned the great poem. While they argued, the poem gained popularity.

The melody also has its own story. Imber wrote a poem without music. Various attempts were made to set it to music. The first, apparently, was done by a composer named Leon Igly. He had been brought to Zichron Ya'acov by Baron Edmond de Rothschild for the express purpose of learning farming.

He tried to learn, but didn't like it, so a Rothschild aide gave him a room in Rishon Lezion and handed him a copy of Imber's book of Hebrew poetry, *Barkai* (*Morning Star*).

Igly immediately turned to "*Tikvatenu*," in its nine-verse version. In what he certainly thought was a stroke of creative genius, Igly wrote a different tune for each stanza.

Teaching the public to sing the unofficial anthem was so difficult that children who succeeded in getting through all nine verses used to get a prize of chocolate. But all the chocolate in the world couldn't make Igly's masterpiece catch on.

Soon thereafter, a new melody emerged in Rishon Lezion, the melody Israelis and many Jews worldwide sing on Yom Ha'atzmaut.

Where did it come from? Some trace it to the Bohemian Symphony, by the Czech composer Smetana, but others say it is based on the Sephardi melody for *Psalm 117* in the Hallel service. Still others say it bears a striking resemblance to a Romanian folk song.

"*Tikvatenu*" got a real boost back in 1890, when Rehovot was established.

Each new Jewish community in Eretz Yisrael chose a song or poem, and the people who were building Rehovot chose "*Tikvatenu*."

That's how it came to pass that scores of workers would set out from Rishon Lezion each morning en route to Rehovot, singing "*Tikvatenu*" all the way.

When Herzl visited Rehovot in 1898, he was greeted by a crowd singing the song, which had attained the importance of a national anthem as well as a work song.

"Hatikva" caught on quickly in the Yishuv and throughout the Diaspora.

Although it was not chosen as the official anthem of the Zionist movement until the 1933 Zionist Congress, it was sung for decades before that date.

That doesn't mean everyone accepted it. As early as 1886, the Russian B'nei Zion youth movement held a contest to choose a Zionist hymn.

Just before the First Zionist Congress in Basle in 1897, Herzl and Max Nordau decided to hold a contest to select a hymn. They got 45 entries, of which 33 were in German, three were in Italian and just one was in Hebrew. They were such a bad crop of songs that Herzl ordered them destroyed, and he canceled the contest.

The following year, the Zionist Congress formally adopted the blue and white flag and "*Hatikva*" as the official symbols of the movement.

During the period of the Mandate, the British banned "*Hatikva*" from the airwaves, so the broadcasters played a section of Smetana's work instead. The British responded by banning his music from Hebrew broadcasts.

Just before statehood was achieved, the director of the Ohel Theater in Tel Aviv asked David Ben-Gurion to find a new hymn, while a move among Orthodox Jews proposed "*Shir Hama'alot*."

In 1948, "*Hatikva*" became the new country's anthem, by default. Nobody had a better idea.

HATIKVAH

*As long as deep in the heart
The soul of a Jew yearns
And towards the East
An eye looks to Zion*

*Our hope is not yet lost
The hope of two thousand years
To be a free people in our land
The land of Zion and Jerusalem*



Maestoso חציני

רי-הו-ן קש-ן קה-ני-ם קב-ל-ב עור כל
kol od ba-le-vav pe-ni-ma ne-fesh ye-hu-di

קה-רי-ם ק רח-מן חו-א-טל-י-ם קה-מי-הו-ן
ho-mi-ya ul-fa-a-tel miz-rach ka-di-ma

נה-אב לא עור קה-ני-ם יון-א-ל יון-א
a-yin le-tsi-yon tso-fi-ya od lo av-da

ים-א-ל שנות קה-ני-ם תיק-נו-ם תיק-נו-ם
tik-va-te-nu ha-tik-va bat sh'not al-pa-yim

נו-א-ל-א-ר-ת-ש-נו לי-גו-ת-א-ח-ו-ש-י
li-yot am chof-shi be-ar-tse-nu

שי-ק-ס-ג-י-ת-ל-ה-י-ם-ל-ש-רו-וי-יו-ן-א-ר-צ-א
e-rets tsi-yon vi-ru-sha-la-yim li yot am chof-shi

ים-ל-ש-רו-וי-יו-ן-א-ר-צ-א-נו-א-ר-ת-ש-נו
be-ar-tse-nu e-rets tsi-yon vi-ru-sha-la-yim

כל עור בלבבנו
נפש יהודי חומה
עוד לא אבדה תקוותנו,
להיות עם חופשי בארצנו,
המקנה בת שנות אלפים,
ארץ ציון וירושלים!

The melody and text of *Ha-Tikvah* as sung in Israel.
From *La-Menazze'ah Shir Mizmor*, a songbook for soldiers published by the Histadrut in 1968.

The Masada of the North by Edward Schuman

Gamala was the name of a city in Palestine, opposite Taricheæ, beyond Lake Tiberias. It had an unusually strong position, built on the side of a mountain with a protruding spur, which gave it its name גמלא = camel. It was accessible only from the south, on which side a traverse moat had been constructed. There was likewise on the south a high hill which served the city for a defense. Within the walls surrounding the enclave there was a well necessary for water supply. Alexander Jannæus captured the town from a certain Demetrius who ruled in the vicinity, and from that time Gamala became a possession of the Jews.

Over the years the city expanded. Houses were built up the side of the hill, terraced so that the roof of the lower house became the balcony of the one above it. The production of olive oil became an important industry and was even exported. About 20 B.C.E., the Golan region was given by Roman emperor Augustus to King Herod. Large numbers of Jews came to live in Gamala after Herod offered tax advantages to prospective settlers. Several elaborate synagogues were constructed. The city became a religious Zealot center which actively and sometimes violently opposed Roman dominance and dictates..

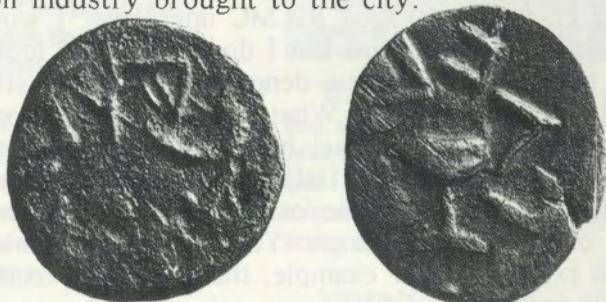
From the writings of Flavius Josephus, the first century Jewish historian, Gamala was known as the place of a decisive battle between the Jews and the Romans. This battle took place during the First Jewish Revolt against Rome. Gamala was the central Zealot stronghold east of the Sea of Galilee, and near the main road connecting the great Jewish centers in Babylon to Israel, the road where relief for the Zealots could come. It therefore became quite important for the Romans to destroy the city.

Vespasian, a Roman general, with a force of about 30,000 soldiers was given the task of taking Gamala. As his army cut across the Galilee, thousands of Jews from surrounding areas fled into the city seeking refuge. Many of the inhabitants of the city were farmers with their families, very few were warriors.

Vespasian's troops succeeded in breaking the wall in three places. According to Flavius Josephus' writings "they poured in through the breeches with great blare of trumpets and din of weapons, and, shouting themselves hoarse, flung themselves on the defenders." The Jews retreated up to higher ground, but then suddenly turned and attacked. The Romans, taken by surprise, retreated in rout, fleeing down the hill in panic. The men of Gamala, "Seeing in this the hand of God"... pressed their attack. Vespasian barely escaped from the city with his life.

However, a few days later, working in silence and in dead of night, several Roman soldiers rolled away five large stones supporting the base of a tower built into the defence wall. As the ground slowly gave way the tower fell down with a loud crash. Frightened by the great noise and the cloud of dust that filled the air, residents of Gamala lost their heads and scattered in all directions. At the first light of dawn the Romans again stormed the city, but this time with Titus, son of Vespasian, leading the charge instead of his father. At this point, the entire Jewish populace fled down the steep slope. Many lost their footing and fell crushing one upon another. Josephus states that more than 5000 Jews lost their lives in this fashion, while perhaps 4000 more met their deaths by Roman spears. October 20th, 67 C.E. was the date of the city's destruction. Gamala would never ever be settled again. The remaining walls and houses slowly crumbled and disintegrated, while the dust and rubble of centuries settled, covered and buried this once great Jewish city.

Jewish settlement in the Golan was renewed after the Six-Day War in 1967. A successful effort to locate Gamala was conducted in 1968 by the Israel Nature Reserve Authority, as the city's exact location was lost. Shmarya Gutmann, a self made archaeologist, has led the excavations of Gamala. Numismatically, more than 6000 coins have been found in the ruins with greater than half Jewish coins minted during the time of Alexander Jannæus 103 to 76 B.C.E., and others from a variety of different areas. These coins reflect on the wealth Gamala's olive oil industry brought to the city.



The rarest coin is an issue, unique to Gamala, of which six specimens are known. It is a crudely made bronze coin whose design was copied from a Jerusalem silver shekel. Possibilities exist that it might have been issued as a propaganda effort during the Roman siege. The legend is a mixture of paleo-Hebrew and square Aramaic letters which begins along side the cup on the obverse and continues on the reverse. The inscription reads "For the redemption of Jerusalem the H(oly)". The cup, believed to be one of the Temple utensils, is similar to one shown on a silver First Revolt Shekel.

For further reading "Gamla, Portrait of a Rebellion", by Danny Syon, with the Gamala coin photograph by Zev Radovan, appears in the January-February 1992 issue of Biblical Archaeology Review. Most Jewish encyclopedia references to the city spell it Gamala instead of Gamla.

The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis

Q. I closely examined my 1960 one agora coin and believe I have discovered another of Israel's rarest trade coins. I'm going to save it for my retirement. What is it worth now? Myron S. Balt., Md.

A. How I wish you did make a discovery. The photo with the arrow on the right is your coin. When you examine a coin, right means on the same side as your right hand as you look facing the coin or photo. The right stem does have 8 grains of barley, but so does 12,768,000 other 1960 one agora pieces. The rare patterns which Haffner describes on page TC27 & 28 in Israel's Money and Medals "all have eight grains in the LEFT stem of barley instead of the "ten grains" that appear in all of the regular issues of the one agora coins of 1960. I cannot tell the condition from your photo. It can be worth from 25¢ to \$10.



Q. I put together a great set of type coins following your advice in the Aleph Beth column in picking up, rather inexpensively, all the commercial coins in packaged IGCMC mint sets. I would like to start collecting ancient Jewish coins but I do not want to look for dates I can not read, nor do I want same denomination pieces struck by another Jewish king or another mint. What are your suggestions? A.H., L.A.

A. The trade coins of Israel have their reverse motifs taken from ancient Jewish coins. In your Haffner, on the same page as the modern coin for the pruta and agora series, there is a photo and explanation of the origin of the reverse design. You do not need that exact piece. It may be too expensive. For example, the 100 pruta ancient Jewish background coin is not only the wrong coin, but is a very expensive Bar Kochba issue. The coin on page TC-19 is a Shimon Nasi Yisroael (Simon, Prince of Israel) year one of the Redemption of Israel. The coin is worth over \$1700. Yet it is wrong. Note the palm tree does not have any dates. You can, shopping carefully, buy a year three bronze in fine condition for \$200. If you only want to spend \$25, you can get a nice procurator small bronze (even though this is only Jewish related). In addition you will note that duplicity occurs not only in the same series but also in the Pruta series, where the 25 mils and 25 prutot have the same grapes hanging from a vine with tendril. The 500 pruta and 5 agorot both have pomegranates on their reverses. In each case, one ancient coin will serve as a background piece. Take your time on this project. Purchase the finest common coin and leave the rarities to the "money is no object" specialists.

Collector Interest Characterized Abraham Bromberg Sale

by David Hendin

Reprinted from THE CELATOR

Last year at this time we recapped the first Abraham Bromberg sale of ancient Jewish coins, and many readers have requested we do the same for "Bromberg Two".

This was the public auction sale of the second half of a beautiful and extensive collection of ancient Jewish coins, held December 10th by Superior Galleries at the Sheraton-New York Hotel.

Most notable about this sale was the continued depth of interest shown in the series of ancient Jewish coins. Of the 310 lots offered, only half a dozen did not sell, according to Superior's President, Ira Goldberg, who presided over "Bromberg Two" as he had the first auction. Last year he proved his mettle with record breaking prices in spite of a noisy lobby crowd at New York's Drake Hotel. This year he held out against microbes. The morning after the auction he came down with a full-blown cold, complete with laryngitis.

Superior could not provide us with exact totals, but our little calculator indicated that the 310 lots brought in more than \$1.15 million in successful bids. A catalog note stated that all of the auction proceeds "will be given to Jewish institutions".

Many well-known collectors and dealers were present at the sale, and in addition there were, once again, several aggressive telephone bidders. One of them seemed to stay on the line for the entire length of the auction, while others came in and out, bidding on specific lots.

Unlike last year's Bromberg auction, there seemed to be less super-aggressive "buy-at-any-price" bidding. On the other hand, there were definitely more active bidders, and a real willingness by a number of collec-

tors to stretch their limits in order to buy what they desired.

Collectors of modest means were heard to complain during and after the sale that "the prices are just crazy". In reality, however, auctions throughout the year and around the world have pretty much established that the prices achieved are, indeed, true reflections of the marketplace.

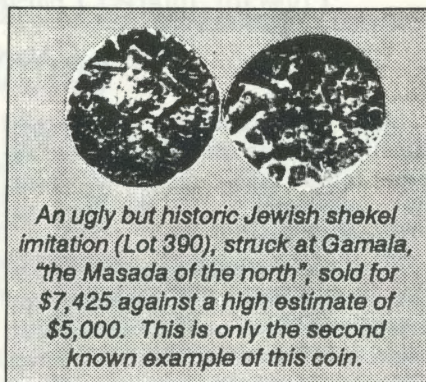
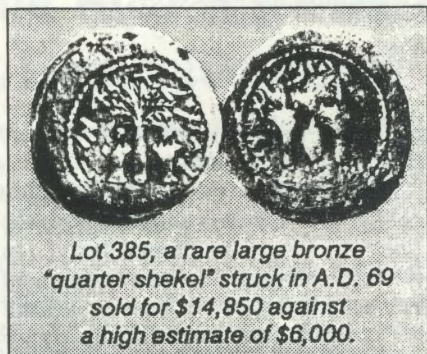


Lot 361, a rare large bronze of Agrippa II with facing busts of Titus and Domitian sold for \$13,200 against a high estimate of \$10,000.

There were a few bargains to be had, and some of the rarest of all ancient Jewish coins were sold as part of this sale. It will probably be most effective to review "Bromberg Two" by specific series of coins.

YEHUD—Four of the six lots in this section equalled or exceeded their estimates. The strongest prices were brought by coins that were well centered and had full inscriptions.

HASMONEAN—All of the coins in this section showed price strength, including a VF example of the rather common Anchor/Star coin (lot 323), which brought \$93.50 on an estimate of \$80-\$100. A nice VF middle bronze of Mattathias Antigonus (lot 328) brought \$735, more than twice the high estimate.



HERODIAN—Invariably, the really lovely coins brought full prices. A stunning EF small bronze of Herod Antipas (lot 341), for example, brought \$1,595 against a high estimate of \$700. Even less beautiful, but rare, coins of the Herodian kings brought high prices. Two rare portrait coins of Herod Philip II stood out. A medium bronze (lot 342) in only VG/F condition brought \$12,100 against a high estimate of \$10,000. A small bronze (lot 346) in only Fine condition brought \$9,075 against an \$8,000-\$10,000 estimate.

The two King Agrippas also were members of the Herodian family, and their stars also shone. A medium bronze of Agrippa I with the portrait of Caligula (lot 349) brought \$29,700 against an estimate of \$18,000. An extremely rare large bronze of Agrippa II with facing busts of Titus and Domitian (lot 361) in only about VF condition brought \$13,200 against an estimate of \$10,000.

JEWISH WAR (First Revolt)—The bronze and silver coins of this period invariably sold for market value. Again, a premium is placed on the best looking coins. An Extremely Fine Year 4 shekel (lot 382) sold for a bargain \$17,600 against an estimate of \$20,000-\$25,000, possibly because it was uncleaned. The extremely rare Year 4 half shekel (lot 383) sold for \$165,000 against a high estimate of \$140,000,

and a large bronze of the fourth year (lot 385) sold for \$14,850, more than twice its high estimate of \$6,000.

Perhaps the ugliest, but most interesting coin in the entire auction was the medium bronze coin (really a bronze imitation of the silver shekel of the period) minted at Gamala—often referred to as the Masada of the north—in A.D. 66-67. The catalog note is succinct: "Inspired by the silver shekel coinage minted at Jerusalem, this bronze coin strikes a sympathetic cry for freedom for the Jewish settlement at Gamala in the Golan. It is the second known example of this type, the first being in the Israel Department of Antiquities and Museum, Jerusalem." The coin (lot 390) sold for \$7,425 against an estimate of \$5,000.

BAR KOCHBA—More than 200 lots represented the largest single section of the auction. Mr. Bromberg's collection of Bar Kochba coins has so far been unsurpassed by anything seen in public auction. Even though there were large numbers of all types of the Bar Kochba silver and bronze coins, the prices not only held, but often exceeded estimate. There were even a few so-called "bargains" picked up by dealers. But even these—a few of the less attractive denarii sold for \$350 or so—were pretty much right at the market price for such coins.

It is most significant that this auction presented a huge number of the Kochba coins to the market, and virtually all of them were quickly snapped up by collectors and dealers. This indicates a stable and even growing interest in this field.

When he reached lot 519, a Bar Kochba denarius with grapes and lyre, auctioneer Goldberg said that the coin's condition was so superb that "these are grapes you could eat." He was apparently correct, since a buyer purchased the coin for \$1,155—twice the high estimate of \$550.

As usual, the barbaric—or the "irregular"—coins brought uniformly strong prices. These are most interesting coins and, as the catalog notes state: "If it were not for the El Fawar hoard, very few irregular silver coins would exist today. As it is, the coinage is very rare, with most die pairs being unique. The hoard gave many die links, which helped place the coinage of this secondary mint, perhaps a moving military mint, in proper sequence; both mints were, we believe from the numismatic evidence, in operation concurrently until the end of the war for freedom."

JUDAEA CAPTA—The various coins struck under Rome commemorating their victory over the Jews were well represented in this sale. They are always popular with collectors because they tell such an interesting, although for the Jews disastrous, story of the

ancient Middle East. There were some bargains here in the Judaea Capta series, but if one looks beyond the estimates and the prices realized, it is clear that the superb or very rare coins brought top prices, and the rest brought market prices for the types and the conditions. This is just what bears out the actual market condition in coins of varying rarity and condition.

The last coin in the auction was a rare Titus semis of the Judaea Capta type in VF condition (lot 626). It sold for \$5,040 against a high estimate of only \$1,500.

Collectors who invest in coins need to continue to recognize that every coin has a certain market value. A common coin in absolutely pristine condition may well be worth 20 times more than the same coin in Very Fine condition. An extremely rare coin in only VG or Fine condition can still bring very large sums if there are collectors who are looking for it. When a great rarity comes along in fabulous condition—look out. That's when auction records get broken.

In summary, the two parts of the Bromberg Collection sale reflected what Superior's Ira Goldberg noted is a "strong and deep market in ancient Jewish coins."

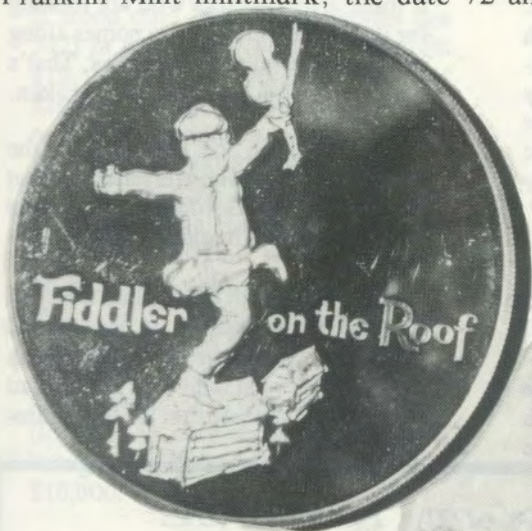
It is also worth noting that many of the successful bidders in the second Bromberg sale appeared willing to push much higher with their bids if there had been more competition at the stratospheric levels.

IMPORTANT NOTICE

If you change your address without notifying the A.I.N.A. office, we have no way to determine your new address. Even if you file a change of address with the post office, they will not forward non-profit bulk mail. Your mail is either discarded or returned to us by first class with postage due notices. We then must mail to you a first class letter, hopefully forwarded by the post office explaining why you did not receive the SHEKEL and ask for your correct address. All of this work and expense can be avoided if we are notified when you change your address.

Fiddler on the Roof Medals by Peter S. Horvitz

On June 17, 1972, the musical play FIDDLER ON THE ROOF set a new record as the longest running show to appear on Broadway. To mark this historic event a silver medal was issued. This medal measures 39mm. The obverse shows a Jewish peasant of the Russian Pale dancing on the roof of a humble log shack. Above his head, in his left hand, he holds a fiddle and a bow. The house and a few trees around it and another shack behind it are disproportionately small compared to the man, which gives the whole design a rather Chagallesque appearance. Across the design in free formed letters are the words "FIDDLER ON THE ROOF". The reverse has the inscription SATURDAY EVENING JUNE 17, 1972 FIDDLER ON THE ROOF BECAME THE LONGEST RUNNING SHOW ON BROADWAY 3,225 PERFORMANCES. The title again is in free formed letters. At the bottom of the reverse is the FM mintmark of the Franklin Mint. The edge is milled except for a blank section at the top on which is stamped the word STERLING, the Franklin Mint mintmark, the date 72 and P for proof.



FIDDLER ON THE ROOF would continue to play on Broadway until July 3, 1972, when its initial run closed with its 3,232nd performance. Since that time, the play has seen revivals and touring companies that have taken it around the world. A successful movie version was released in 1971.

Since 1972, other Broadway productions have surpassed the record of FIDDLER ON THE ROOF but the show remains a perpetual favorite with audiences. Its best songs, including "Sunrise , Sunset", "If I were a Rich Man", and "Matchmaker" have become part of standard repertoires.

The show first opened in New York at the Imperial Theatre on September 22, 1964. Its original cast included Zero Mostel as Tevye, a dairyman and the play's central figure, Beatrice Arthur and Bert Convy. The book of the play was written by Joseph Stein, music by Jerry Bock. Sheldon Harnick wrote the lyrics. The inspiration for the play were the stories of Sholem Aleichem, particularly those about Tevye, the dairyman.

If Stein and Harnick, in creating their play, did not use the original Yiddish texts of Sholem Aleichem's tales, I suspect that two English language collections they must have consulted are Tevye's Daughters (New York: Crown Publishers 1949), translated by Francis Butwin, and Selected Stories of Sholom Aleichem (New York: Modern Library, 1956), introduced by Alfred Kazin. One phrase you will not find in these collections is "Fiddler on the Roof."

This phrase does not appear right at the beginning of the story. When the curtain opens, a fiddler is seated on the roof of the house. Tevye addresses the audience, "A fiddler on the roof. Sounds crazy, no? But in our little village of Anatevka, you might say every one of us is a fiddler on the roof, trying to scratch out a pleasant simple tune without breaking his neck. It isn't easy. You may ask, why do we stay up here if it's so dangerous? We stay because Anatevka is our home. And how do we keep our balance? That I can tell you in a word. - tradition!" This leads into the opening song, "Tradition." At the conclusion of the song, Tevye adds: "Without our traditions, our lives would be as shaky as--as a fiddler on the roof!" (Stein, Bock and Garnick, Fiddler on the Roof, New York :1964, pp 1 & 6).

The title of this musical seems to be derived from an image that appears and reappears in the paintings of Marc Chagall (1887-1985). Chagall first used this image in a painting of 1908 entitled "The Dead Man". Later uses of the fiddler on the roof image include "The Fiddler" of 1912/13 and "The Green Violinist" of 1923/24. Chagall did explain his original inspiration for the figure of the fiddler on the roof. Chagall's grandfather was an amateur violinist. This grandfather liked to go up on the roof to do his practicing, so he would not be disturbed. Chagall found this an inspiration that liberated the fantastic side of his imagination. The disproportion of his figures in relation to each other also gave a surrealistic twist to his works.

Yet, strangely enough, Chagall was not the first to ever portray a huge fiddler striding along proportionately diminutive roofs.

A medal of the Italian Renaissance presents a very similar image. The medal in question is dedicated to a fictitious (or at least unidentified) man, Filippo Casoli. The medal appears as #520 in the 1967 edition of the Hill and Pollard catalogue of Renaissance Medals from the Samuel H. Kress Collection at the National Gallery of Art. The obverse of this cast 68mm, bronze medal depicts a bust facing left wearing a cap with a cloth hanging behind and a furred robe. The Latin inscription is DOCTORI DOCTOR NOB PHILIPPO DE CASOLIS. The reverse is part of the medal that most concerns us. It depicts a young man in an antique cuirass walking around the walls of a fortified town. He, like the Chagall figures, is huge in proportion to the roofs he strides over. In his left hand he holds a fiddle and in his right a bow. The inscription reads OMN ITALIAE GYMNAS LECTORI, beneath appears the letters D P I. According to Hill and Pollard, "This is now generally considered to be a later invention in 15th century style."



The image of the fiddler on the roof is a haunting one, Tevye gives one interpretation of it, the tenuous nature of man's existence. But I think that just as valid a case could be made for it as a symbol of the power that art gives to man to control his universe. Certainly, this seems to be the idea expressed in the Filippo Casoli medal. Chagall may very well have had both these ideas in mind, even at the same time.

The 26th Anniversary AINA Tour by Florence Schuman

The Blizzard of the Century struck two days before our departure for Israel on March 15th. Twelve of the fourteen members of the tour managed to make it to the airport on time. Ed Rochette and his wife MaryAnn were delayed on their trip from Colorado to New York but caught up with us a few days later in Tel-Aviv.

After a very comfortable flight, and a good night's sleep, we began our touring Wednesday morning at the Ramle Flea Market. You have to be there to see the assortment of merchandise offered for sale. This open air market, operating only on Wednesday morning, contains everything under the sun and was an interesting experience even for veteran flea marketers. From there we went to Kibbutz Tzora, a kibbutz prosperous in agriculture and industry dating back to 1948 when the Israeli Army placed 49 soldiers on top of a hill as a lookout point. Many returned to start the kibbutz. We then visited the infamous British Police Station called Latrun. The building with its compound served as a holding and torture station for Jewish freedom fighters captured by the British in the mandate time. It was given to the Arabs when the British pulled out, and was later captured with a great loss of lives by the Israelis. It is now converted into a war memorial in honor of these valiant men and also is home to a tank museum with captured Arab tanks of all descriptions as well as most models of Israel tanks including the latest Merkkur versions.

Our second day saw us in a morning tour of Bar-Ilan University. We were fortunate that our president's cousin, Mr. Shabtai Lubel is Director General of the University. The red carpet was rolled out for us as we were given a grand tour of the facilities as well as listening to several fascinating programs on antiquities and medical breakthroughs. We then visited the Bank Leumi museum with our good friend Dr. Eitan Burstein, its curator, tracing the history of the bank from its inception as the Anglo-Palestine Co. to the present. It is always a pleasure to visit the bank and learn numismatic history. The Kadman Numismatic Museum with Dr. Arie Kindler was next and a presentation was made of the recent bound volume of the SHEKEL magazine for their library. The historical glass museum and glass blowing exhibit were in the same complex for those who had interest. The final stop was the Museum of the Diaspora housing the most complete visual records of the Jewish people. That night in our hotel, A.I.N.A. members who live in Israel were invited for coffee and dessert. Twenty two people came, and it was good seeing many of our old friends and supporters and meeting several newer ones. This will be a regular occurrence on our future tours.

Our third morning brought us to the Hagana Museum, with exhibits of guns, munitions and other paraphernalia used by the



The 26th Anniversary A.I.N.A. Tour Participants

Frenzied Halvah Buying at the Carmel Market





Time Out for Frozen Yogurt on Ben Yehuda in Jerusalem

The Three Yarmulkteers in the Druze Village



freedom fighters. A unique film was shown on the heroic fighting for Israel's independence. For us, a tour to Israel cannot be complete without a visit to the Carmel Market. This is the place for Israel fruits, dates, nuts, vegetables, clothing, dishes and halvah. Ed and I made an earlier trip to the halvah vendor the day before to load up. After directing our group to the stand, a buying frenzy took place caught on film. Chocolate, vanilla, marble, with pistachio nuts and with nugget filled center halvah.. The bus became loaded with halvah. We then drove to old Jaffa, walked through the reconstructed artists' quarters and the market and ended at Abulaffia's famous Arab bakery where throngs line up at the counter for fresh baked bread with fillings and seasonings beyond imagination.. We settled for a cheese filled pizza bread and it was delicious. The group picture was taken on top of a hill in Jaffa overlooking the harbor, with the city of Tel-Aviv in the background.

Saturday was our day of leisure. We spent it visiting relatives, others used the day for personal explorations, a walk on the Dizengoff or on the beach. The weather was unseasonably warm and balmy and a far cry from the cold snowy misery we had left behind in New York. On Sunday we said farewell to Tel-Aviv and drove north, first to Caesarea where we viewed the ancient Roman seaport, the aqueduct built to carry water to the city from the Carmel Mountains and the restored amphitheater. Moe Weinschel climbed down the many stairs to the stage and told one of his famous jokes, just to prove how perfectly sound travels in this theater. We then drove to the Carmelite Monastery with 1600 ft. elevation, for a spectacular view of the Jezreel Valley. A Druse man asked if we would like to have coffee in his house in the village below. We agreed and followed his ancient Volkeswagon down the slope. Most Druse live in tents as nomads, but a group were persuaded by the government to live in a village. After Turkish coffee, he invited us to his shop where naturally purchases were made. The Druse Yarmulka worn by our president Moe, Ed Rochette, president of the American Numismatic Association, and your editor can be seen in the picture. We then went to Meggido, where some climbed down the 185 steps to walk through the tunnel constructed to bring water to the settlement. Our luxurious hotel room at the Dan Panorama Hotel, overlooking the bay in Haifa, awaited us and a beautiful buffet dinner.

Our next day took us to Acco, an ancient city and a beautiful seaport with excavations of the Roman and Ottoman eras. Among sites we visited was a great Roman dining hall with an underground escape passage leading to the sea. We drove to Safed, one of the Holy Cities, walked the narrow streets through the artist quarters and visited the ancient synagogues. Then north to Rosh Hanikra on the Lebanese border where we descended by cablecar to view the ancient grottoes and caves caused by the sea water erosion.



At the ICGMC Office L to R Israel Sedaka, Ed Schuman, Moe Weinschel, Tamar Gilead, Ed Rochette, Shalom Peri, Yosef Attali

I. Sedaka examining the Menachem Begin Gold Medals at the Mint



We left Haifa on to Nazareth, where the Church of the Annunciation and St. Joseph's Church were visited. Then to Tiberias and the Sea of Gallilee where we drove around the lake to Capernam site of an ancient synagogue. Lunch was at Kibbutz Ein Gev, world famous for its Saint Peter fish, as well as its successful venture into domestic ostrich farming. Finally we visited Beit Shean, one of the largest and newest excavations in Israel.

Our entrance to Jerusalem started with a prayer for peace as toasts were made just outside the city limits on a bluff overlooking the city. On our first day in the Holy City we visited the Western Wall, the Cardo, the Burnt House, the many Churches and places sacred to Christianity. We went through the newly restored Jewish quarters as well as the narrow winding paths of the Arab shuk. Among other places covered were Yad Vashem, the Holocaust Memorial, the Children's Memorial, said by several to have been the most moving non-religious site they visited, the Shrine of the Book, Knesset and Israel Museum. Ample free time was provided so some places could be revisited and examined at leisure

Numismatic members of the group were invited to the Israel Mint near the old railway station where the Menachem Begin gold medals were being struck. Try as we could, they were not handing out samples. Sunday was the day for the morning drive to the shores of the Dead Sea and on to Massada. We bathed in the Dead Sea at Ein Gedi, played with the mud and soaked in the hot pools. That evening the farewell gala banquet hosted by the Israel Government Coins & Medals Corporation took place at the luxurious Laromme Hotel. A short talk was given by Mr. Shalom Peri, the new managing director and award presentations were given to Moe Weinschel and Ed Rochette. Every participant of the tour received the new Tourism theme anniversary coin housed in an olivewood case as a memento..

On our last morning, we walked to the IGCNC building a few blocks from our hotel where tour members were able to purchase coins, medals or adillions as they wished. We transferred to Ben Gurion Airport in the evening and had a nice flight back to Kennedy Airport.

Tour participants included Moe and Aida Weinschel, Florence and Ed Schuman, Ed and MaryAnn Rochette, Melba and Clyde Harrison, John and David Christensen, Bob and Lenore Aglar and Michael and Deena Anton.

This is a short synopsis of the places we saw and the things we did with the friends we made. This is the region where civilization began, where all religions began, and were fought over. Where fertile valleys grow wonderful fruits and vegetable, and where the ranges of barren mountains against a blue sky appear unusually near. Sights almost incomprehensible to the mind. Come see for yourself. Next year perhaps? For sure?

CLUB



BULLETIN

DONNA J. SIMS N.L.G.

Editor

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VOLUME 14 NO. 3 MAY - JUNE 1993



INS OF CLEVELAND - The January meeting was held at the home of Nate Singer and hosted by Sanford Brown. Market Tidbits: "When proof Szold 1960 1-pounders go routinely for \$100 or even less, it's hard to imagine an extremely active Israel numismatic market. And yet, recent buy and sell ads seem to point to a new level of action, primarily for Israel gold commemoratives. There are even 'buy' ads, a phenomenon not seen in many years. Price of gold is very low, numismatic demand hasn't caused enough upward pressure to lift prices. Now might be the time to fill out your gold sets."

INS OF LONG ISLAND - Exhibit topics for the January meeting were the subject of choice. Heirlooms and new acquisitions were the exhibit topics at the February meeting. Past president Harry Pollackov was presented with an honor plaque for his efforts as president. "Did you know that you could fax a message to God to be placed in the Western Wall? Every day hundreds of notes seeking divine intervention are stuffed into cracks in Jerusalem's Western Wall, Judaism's holiest shrine. Faxes sent to a number the national telephone company has set up are brought to the wall by an employee. The fax number is: 011-972-2-612222." The Trusty Tamarisk: "Among Israel's trees, the tamarisk tree has special meaning. The three letters in its Hebrew name, ashel, stand for three words. The alef is achilah, food; the shin is shtiyah, drink; and the lamed is linah, sleep. In the desert, these are the three things one needs to survive. In addition, the tamarisk is a natural 'air conditioner.' Its salty branches absorb moisture at night. By day, the water evaporates, cooling those who sit in its shade."

SUPPORT YOUR CLUB WITH YOUR ATTENDANCE AND PARTICIPATION

ISRAEL COIN CLUB OF LOS ANGELES - Due to losing its meeting place the February meeting was held at the home of Ruth Ross. Sidney Fagott presented the program, "Traveling through Israel and Egypt", his topic. ICCLA meets every other month, on even-numbered months, and hopefully a new meeting place will be found before April's meeting.

ISRAEL NUMISMATIC SOCIETY OF LOS ANGELES - The Numismatic Assn. of Southern California slide program "Ancient Greek Coins" was the program feature at the January meeting. It was an excellent presentation with beautiful slides and informative commentary. An AINA slide program entitled "Jewish Coins and Medals Reflect Jewish History and Traditions" was presented at the February meeting and narrated by program chairman Paul Borack.

INS OF NEW YORK - Discussion topics at the February meeting included: Independence Day 5-lirot 1958-69; Hasmonean Dynasty; Israel Banknotes 1968; Valour, Armed Forces, Sinai, Jewish Legion medals; and military chits and tokens. Exhibit and discussion topics for the March meeting were: Independence Day 10-lirot 1970-74; ancient coins of Herod I; 6th issue banknotes 1973; transportation, airship and railroad medals; and charity tokens.

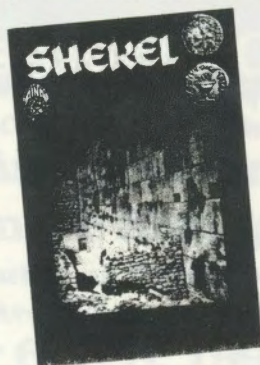
ISRAEL STAMP AND COIN CLUB OF SOUTH JERSEY - This group meets at Temple Beth Sholom every second Wednesday at 8pm. A program on ancient coins, courtesy of Philip DeVicci, was featured in January. Show & Tell was featured in February. Paul O'Connell is president of this group.

WESTCHESTER ISRAEL NUMISMATIC SOCIETY - The coin city of Akko was the study topic at the March meeting. "This is one of the oldest cities in the area of the Holyland. It was mentioned as early as the 15th century BCE in an Egyptian inscription. Coins of Akko were minted by many different empires over a long period of time making it one of the largest among the coin cities."

COMMENTS FROM DJS: This is the issue for the May convention and I hope to see many of you there. I will be waiting to hear the report of the March AINA trip to Israel. Letters have been sent to those who have written and I also have a request from a member who is interested in masonic medals of Israel and latest club tokens. I will forward any responses received. Please remember that your club needs your help. See you at the convention. Be well, be happy. . . . 

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